Leo XIII. and the Crisis in France.

THE Vatican does not enter a protest against the high-handed anti-Catholic proceedings of the French government, says the *Kölnische Volkszeitung*, because it is of the opinion that such a course would not advance the Catholic cause in France, but rather be a drawback to it.

The recent proceedings in the Chamber of Deputies have clearly demonstrated that the fanatics of the Cabinet possess for their anti-ecclesiastical plans a determined majority, which will stop at nothing. In all probability a strong protest of the Pope would be what they want, because it would offer them an opportunity to strike more severely. In order to interfere successfully, the Pope would need a strong and determined party, which would listen to him and support his protest. But such a party is precisely what is wanting in France, and it will take considerable labor to create one. As long as matters remain in the present condition, no action of the Pope could bring about a change.

The *Allgemeine Evangelisch-lutherische Kirchenzeitung* shows in a recent article that France is at present unmistakably in a "moral crisis," and in proof it cites a few extracts from the Protestant *Temoignage*, which manifest a hatred, simply appalling, against God and things divine.

Thus the *Aurore*, e. g., writes: "Too long have we been the dupes (i. e., of Christian morality), and we now dream of a new morality diametrically opposed to that of the Gospel, a morality truer, sounder, and more in keeping with human nature and of a species that will not leave respectable people exposed to the attacks of *tartuffes*. No matter what Jesus may have said, our kingdom is nevertheless of this world, and it is the height of folly to renounce the goods of the world to be enjoyed by the wise and the shrewd; to suffer uselessly in the illusory hope of an eternal bliss after death. Religion, all religions, have at all times only humbugged pepple. I imagine that God himself, this God whose only excuse is, according to the terrible saying of Stendhal, that he does not exist, says to man: My Son has deceived you; my Son has said to you: Renounce, deny yourself everything here on earth, pray for those who persecute you, and offer the left cheek when you have been struck on the right. I, however, say to you on the contrary: Woe to those here below who are not enlightened, woe to those who are intellectually unarmed! They shall

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receive no reward, for after death there will be only absolute nothing. Struggle, defend yourselves, take your share and don't let yourselves be robbed. In nothing else is there salvation; your reward is on earth and not in heaven, which is the creature of your fancy."

M. Vernes, a former professor of theology in a Protestant university, published an article of similar tenor in the ex-Abbé Charbonnel's *Raison*.

The *Kirchenzeitung* remarks upon this frivolous and blasphemous outburst against God: "The *Temoignage* discovers a faint consolation in the fact that the movement in question is not limited to France. That beyond the Rhine there are similar signs of a waning faith and general demoralization. That across the Channel they also complain of the want of leading men in the churches. But even if the *Temoignage* expresses the hope that the opponents of Christianity in France deceive themselves in supposing that they shall ere long be victorious, it is nevertheless constrained to ask whether the last moments of France have come. And indeed, to every one who wants to see, it is evident that the moral crisis is more dangerous than the political contentions."

If even a Protestant periodical, in view of the rapid spread of atheism attacking the Catholic Church, becomes alarmed and asks whether "the last moments of France have come," things must indeed be in a sad plight. Why it has come to this, we will not now enquire. That it has not happened without grievous fault in ecclesiastical circles, is plain to anyone who has followed the course of events in France. Compromising political party alliances, unclerical exclusiveness and deficiency in understanding social questions, disgraceful credulity and enthusiasm, extravagant devotions offensive to sound religious sensibilities (*dévotions parasitaires*), have done their share in bringing about the present critical condition.

The men who now shape the destinies of France have flung Christianity to the winds. It is the road to death, the way into the abyss they are traveling, and this too with full deliberation and intent. They war directly against almighty God. Upon such men no words of the Holy Father could make the slightest impression, and under these circumstances the discreet reserve of Leo XIII. is exceedingly wise. Unless in the course of time a prudent and energetic reaction sets in on the part of the French Catholics, the fanatics of atheism who are now at the head of the government, will continue their nefarious work of destruction unchecked.

The Church and Nationality.

A recent volume by the Austrian theologian Dr. Haidegger ('Der nationale Gedanke,' Kath. Pressverein, Brixen) contains some very opportune reflections on the question of Church and nationality.

In all ages, says the author, it was the constant endeavor of the Church to train a native, national clergy for the various peoples and nations. The Apostles themselves followed this rule. We read of St. Paul preaching in Jerusalem: "And when they heard that he spoke to them in the Hebrew tongue, they kept the more silence" (Acts xxii, 2.) And to his disciple Titus he wrote: "For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and shouldest ordain priests in every city.....(Tit. I, 5), which is generally understood to mean native priests.

The same endeavor inspired the disciples of the Apostles and all Catholic missionaries down to the present day. We refer as shining examples to St. Patrick in Ireland, St. Augustine in England, St. Boniface in Germany, Sts. Cyril and Methodius among the Slavs.

Even to-day the Catholic missionaries in pagan lands zealously strive to provide a native, indigenous clergy for the tribes and nations whom they have Christianized, being fully penetrated with the conviction that such priests can accomplish more than foreigners. The establishment at Rome of various colleges for the training of a native clergy for the countries they represent, such as the Irish, the English, the German, the American, etc., is due to the fact that such training could not be accomplished rapidly or thoroughly enough at home.

And wherever she is unable, for some reason or other, to give people priests of their own blood, the Church demands that they be at least attended by such as have acquired their tongue. Dr. Haidegger quotes the XX. Rule of the Apostolic Chancery as follows: "The Pope wills that, whenever a parish or other benefice, involving in any manner whatsoever the care of souls, has been conferred upon any clergyman who does not understand the language of the place where such parish or benefice is situate, such appointment shall be null and void." And he concludes: "The Catholic missionary is held to acquaint himself thoroughly with the language of the people to whom he is sent. And in conformity with the spirit of the Church, her missionaries everywhere endeavor to study the national customs and usages of the people and to preserve and cultivate, nay even to adopt, their national peculiarities, so far as these do not conflict with the Gospel."

Our Leakage and How to Stop It.

So many men fail the Church, is a complaint often heard. There is no general exodus, but a defection which, because it is gradual, does not excite immediate attention. The manner of it is cause of increased anxiety. Those having care of souls deplore what too often happens in their experience. Here, for instance, is a Catholic family with half a dozen or more boys. They were educated in Catholic schools; yet, fairly launched in commercial and professional enterprises, one by one lessens in fervor in the practice of his faith, and finally omits it entirely. There is another family in which the boys enjoyed equal advantages, but not one of them took a Catholic wife. Failures of boys of other families less favored, who soon after their first holy communion must earn their bread in shops and factories, need not be mentioned. Those mentioned are for the purpose of precluding the application of these causes of failure to all cases. Even with Catholic school and home advantages, boys too often quit the Church after reaching manhood.

The decline of the practice of the faith, particularly in populous parishes, is hardly noticed by the congregation. It is known that many have been Catholics, but not why they are Catholics no longer. Often the decline is sudden, especially so when the young man is away from home, a stranger to his surroundings. Sometimes languages and customs differing from those of his boyhood parish, deter him from entering heartily. Parents grieve, because the boy fails in practice of faith when he is emancipated from parental authority. Age and quality, as he rises in the ladder, seem to prosper diminution of faith. Professional careers and city-life appear to draw men from the Church with peculiar instance.

Why it is so, may not be easy to say. Some think the fault is found in personal circumstance only. Some demand statistics, before they accept what others see. Some, shutting their eyes, protest: "More men attend Catholic services on Sundays than men, women, and children of all other denominations together." They do not advert that, though the comparison stands, the fact still remains. Some again wrap themselves in exclusiveness and answer, "The case is not so with us!" They defy proof claimed to be within their sight. Finally, some, pretending a broader view, declare, "No nation is as Christian as is our nation"—which is like seeing the mote in your brother's eye.

A large number interested in the matter admit the condition, but avow, "There is no cure." We have come upon times of unbelief, in their opinion. The air is rife with aversion to Church

rule. Many Gospel maxims indeed are admired and in part observed, but religion, in modern thinking a personal concern, in no concrete form is considered to oblige all under pain of loss. Men, they contend, come within the circle of such a moving spirit rather than women, owing to their associations in business. But others ask in return, "Are not social circles infected with a like spirit, which equally alienates those ambitious to rise? Are not the grip, Masonic membership, the badge of good fellowship, and brother knight preferred to sacrament and mass, because they promote socially as well as politically and commercially?" There, they insist, is the main reason which induces men to decide for the broader road. At length, others, in seeming despair to account for the fact, throw the burden of cause on the want of, or the failure to use, divine grace. That's refuge to mystery. Now, though God's designs are inscrutable, there is no Calvinistic fatality. Worldliness, pleasure, wealth, concupiscence, ungodly maxims do, on Scriptural authority, stretch snares across the path of man, but God is faithful and gives grace, and "will make also with temptation issue, that you may be able to bear it" (I. Cor. x, 13.)

Christian faith and the exercise of it do not stifle action, nor compel a man to withdraw from necessary competition in human life; they rather furnish courage and strength to establish the kingdom of Christ in the soul and world.

The reasons alluded to above, may answer the question satisfactorily when taken together; singly however none will establish a rule.

It is permissible to ask further: "Is there no reason within, which might be added to the number? Are we doing all that could and should be done for our men and boys?" A whole army of unselfish workers confronts the questioner at this juncture. With due regard for their labors, the question is still in order. Are we employing all possible means to further the kingdom of Christ among men,—not flattering "the wisdom of this world," (I. Cor. i, 20.)—such as is to their understanding which helps them against the seduction "of man puffed up by the sense of his flesh, not holding the head, from which the whole body, by joints and bands being supplied with nourishment and compacted, groweth unto the increase of God" (Coloss. ii, 18, 19.) The word of Christ indeed shall never be made void, but it must be applied profitably to the exigencies of time and place. Let no one rejoin, "The Church knows her duty!" She certainly does, and can never utterly fail in it. Her example and history teach how to behave under trying circumstances. The lesson is too often forgotten that man is the minister as well as the recipient of divine

faith. Preaching the Word does not here apply exclusively to the priest in stole and surplice; every Catholic is an exponent of it by "conversation worthy of the Gospel." (Phil. i, 27.)

The intellectual and moral temper of our time should be studied and appreciated. What is good should be pressed into service. Sympathy is necessary. Social conditions, however much deplored, are here to stay. Has it come to this that men must be told to retire from the world, if they will remain faithful to the Church? There is contention indeed (Ephes. vi, 11 ss.), but St. Paul taught the early Christians how to brave it. Our Catholic laborer and man of wealth, our Catholic in business and in the professions, in society and politics, are to be assisted in their honest endeavors. Of course, there is no agreement between Christ and Belial, but all the world is not Belial's. Neither are there concessions for faithless Catholics who strangely claim, if at all anxious of conversion, that the Church must be converted to their views, in order to win them back.

How soon, alas, the masterly expositions of our Holy Father are forgotten! Assimilation proceeds by slow stages in all bodies. Great care is to be taken in adaptation to new conditions. The vanguard of the Church, in the thick of the fight, must lead in the difficult task. Christian principles and directions for modern enterprises, with special reference to men, are given in the pontifical encyclicals. Education and the press are indispensable in the undertaking. They must, however, be handled with direct purpose. We must go down into the workshop. We must sympathize with the rising generation. It has difficulties, all too real, of its own. Socialism is rampant. In the Federation of Labor meeting in New Orleans lately the Socialists lacked but a small margin to prevail. The destruction of Christian principle in the intellectual order is now carried into the social order. Our young men must be convinced that the authority of the Church, exercised in its sphere by divine appointment, is not an enemy, but a friend of true progress. They should be told that the Church relies on their honor and integrity for the commendation and application of the only certain solution of the complicated problems of modern life; they should be "without reproof in the midst of a crooked and perverse generation," (Phil. ii, 15.), "having faith and good conscience, which some rejecting have made shipwreck concerning the faith." (I. Tim. i, 19.)

ST. FRANCIS SEMINARY. JOS. SELINGER, D. D.

CONTEMPORARY CHRONICLE.

EDUCATION.

An Outline of Studies and Division of Time for undivided Catholic elementary schools, averaging 50 pupils, with one teacher and about 25 school hours per week.*)

1. What should be taught in an undivided Catholic elementary school? Religion, arithmetic, reading, writing, some grammar, some geography, and U. S. history, singing, and manual training: drawing for boys; sewing, knitting, etc., for girls.

Religion embraces catechism and sacred history, not as entirely distinct branches, but as closely interwoven with each other as possible.

Arithmetic comprises the four operations on pure and denominate numbers, fractions, and every-day business problems.

Reading includes spelling and elementary language lessons. Some grammar ought to be taught in the upper class.

Writing a fair, legible hand is expected of every pupil.

Of geography, the county, State, and the U. S., also the outlines of the earth's large divisions should be treated.

United States history may be substituted for the fifth reading book.

Singing. Besides some patriotic and popular songs, mainly church hymns should be drilled.

2. What time should be allotted to each of these branches?

A. M.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.
9–9:45	Catechism.	Bible Hist.	Catechism.	Catechism.	Bible Hist.
9:45–10:30	Arithm.	Arithm.	Arithm.	Arithm.	Arithm.
			20 minutes recess.		
10:50–12 M.	Reading.	Reading.	Reading.	Reading.	Reading.

P. M.—As no teacher can do justice to all the arithmetic and reading classes during the morning hours, after singing some song or hymn for five minutes when taking up school in the afternoon, let him resume the work of arithmetic and reading until 2 o'clock. Then—

P. M.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.
2–2:30	Geography.	Grammar.	Geography.	Grammar.	
			20 minutes recess.		
2:50–3:30	Penmanship.	Dictation.†)	Penmanship.	Dictation.	

The half hour from 3:30 to 4 is left to the free disposal of the teacher for taking up work with weak classes or weak individual pupils on the first four days of the week.

The Friday afternoon should be properly divided between

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*) This outline was drawn up at a committee meeting and will be submitted to general discussion by the Western Catholic Teachers' Association at their Christmas meeting.

†) Comprising, besides simple dictation, the writing of letters, bills, receipts, etc., possibly also songs and hymns to be memorized.

manual training and singing lessons—say from 1–3:15 manual training, from 3:15–4 singing.

Where the attendance is fair, good results will be had from following this outline. However it applies only to schools with one language. Where besides English a foreign tongue must be taught, the time allowed for reading, spelling, grammar, and writing should be divided among the two, and, moreover, all branches (arithmetic possibly excepted) be taught in the foreign language. English is in the air; the pupils will learn it readily; but the foreign tongue will not be mastered, unless it is made the medium through which all other knowledge is imparted.

Is There a Teaching Profession in Our Common Schools?—Mr. J. Eiselmeier, writing in the Milwaukee *Germania* (Nov. 3rd), denies it and gives his reason as follows:

Germany has in her public elementary schools 120,032 teachers, of whom 102,799, (85 per cent.) are excellently organized in a great federation. In America we have 400,916 teachers, of whom 10,000 belong to a sort of union, but they lack organization.

Among the German teachers there are 14,000 (11.5 per cent.) ladies; here in America we have 293,759 lady teachers, or 70 per cent. In 1900 Wisconsin had 13,063 teachers, of whom 10,660 (81 per cent.) were women. In 1899, 556 (96.5 per cent.) of the 576 teachers in Milwaukee were women and only 20, (3.5 per cent.) were men.

The German elementary school teachers are trained for their profession. Of the American teachers 300,000 (75 per cent) are without any and all professional training. While the German teacher remains true to his profession for life, the American teacher averages but four years in school.

The 120,032 German teachers have 114 pedagogical periodicals, one for every 1,053 teachers. The 400,916 American teachers have in all 151 professional periodicals (including those for higher schools); one periodical for 2,655 teachers.

In view of these facts, one can not yet speak of an American teaching profession, and it is readily admitted by experts that we have none. Thus the Committee on Rural Schools, appointed by the National Educational Association, after an examination lasting several years, declared: "Were teaching a profession in the sense in which law and medicine are professions, teachers themselves would formulate the terms of professional recognition; but evidently the time for that is not yet."—

These utterances come from a source altogether friendly to the public schools. We quote them to give priests and Catholic laymen weapons wherewith to fight efficaciously the foolish notion of some Catholic parents, that the public schools furnish an education superior to that of our own. Just think of it: 300,000 of our public school teachers have no professional training whatever for their employment, in other words, three out of four have no business to be in that profession. No merchant will employ in his office, to keep books, a clerk who has not learned how; but the great and enlightened American people entrust the dearest thing they have, their own children, to men and women who do not know the *abc* of education. Highschool graduates 15 or 16 years old pass an examination at the County Superintendent's office and

within a fortnight are employed as teachers in the public schools. And that is called "superiority!"

LITERATURE.

Two New Books on the Situation in France.—L'Abomination dans le Lieu Saint. Par un anti-semite de la Patrie Française. 12°, 293 pages. Paper, 3 francs. Arthur Savaète, Paris, Fance.—La Desolation dans le Sanctuaire. By the same, same size and price and publisher.

"Anti-semite" has not much drawing power for THE REVIEW nor the majority of its readers. With a certain prejudice, therefore, we began reading these two volumes, the first treating of "the efforts, machinations, and intrigues of the government to lead astray the French people, corrupt the clergy, and secure willing tools in the episcopate;" the second dealing with "the foibles, blindness, and treason of the general public, of priests and certain bishops, in lending a helping hand to the anti-Christian conspiracy."

After a careful perusal we must say, the two volumes contain the best exposé we have yet seen of the dangers threatening religion in France and indirectly France herself. "Anti-semite" can not help exaggerating here and there, as when he praises Déroulède and Drumont of the *Libre Parole*, etc.; but on the whole he displays sound judgment, a sincere love for religion and his country. Yet though, like a good surgeon, with a firm hand he lances the ulcers from which France is suffering, he does not indicate the remedy, or, if he does, not in a way to rouse public sentiment. Rome may have been too lenient, the bishops weak-kneed, the clergy Gallican; but the apathy of the people on each succeeding election-day is altogether too evident as to be passed over in silence. Nor will books like these or even such as Dr. Maignen's 'Nationalisme, Catholicisme, Révolution,' rouse the sleeping masses. Short, pithy, scathing treatises on the burning questions of the day, scattered broadcast through the land, would prove far more effective. There is ample material in these volumes for half a dozen stirring pamphlets. The author is not wrong when he says that ten bishops and a thousand priests in prison would save France; but we doubt whether his two volumes will steel one bishop and ten priests to face prison. Had he himself the courage to face prison, he would have written his name, instead of "Anti-semite," on the title page.

THE RELIGIOUS WORLD.

How the German Catholics are Preparing to Combat Socialism.—It is generally known that the Social-Democratic party in Germany is making preparations to wage bitter war upon the Centre party.

An observing correspondent expresses his opinion as to the outcome of the impending contest as follows:

"The Centre party possesses more than sufficient means to defend itself against the united attacks from the Socialistic camp. According to its latest report, the Volksverein für das katholische Deutschland—a society of about 210,000 members—has

circulated during the last eighteen months 6¼ millions of books and brochures treating on the questions of the day, while the official organ of the Society published many apologetical and social articles. The apologetical articles in this periodical are ordinarily based on information furnished by the Apologetical Bureau of Information. By this bureau the Volksverein is enabled to send every week a social and apologetical correspondence to 350 Catholic papers. Besides spreading millions of brochures, the Society promotes the interests of the people by taking an active part in establishing guilds and trade-unions; by helping to apply the laws concerning insurance against accidents, invalidity, old age, etc.; by calling the attention of the lawgivers to the defects of the existing laws; by holding conferences and organizing social and apologetical courses of study for Catholic laboringmen. At Gladbach the Volksverein has two social and apologetical courses of study, lasting three months. These courses are mainly for laboringmen of more than ordinary intelligence, who in various places become the leaders of the people. During the period of one year and a half the Volksverein has held 1300 meetings in the many towns where it is organized. Moreover the Verein takes an active part in bettering commercial legislation, while it is at the same time a forcible defender of the rights of the agricultural classes against the attacks of free trade and Social-Democracy.

"This much about the Volksverein, which is only a part of the Catholic organization in Germany. I have not mentioned the activity of the bishops, the secular and religious priests, the Centre party itself, and the ever-growing influence of the Catholic press. Against such a perfect organization, extending over all classes of people and all parts of the country, we may rightly assert that the struggle of the Socialists is hopeless. A Catholic people so active and so united is invincible."

So far the correspondent, whose words need no comment. May our Federation be as successful in organizing the Catholic forces in the United States!

POLITICS AND SOCIOLOGY.

Government Ownership of Mines.—Hon. Henry C. Berghoff, Mayor of Fort Wayne, Ind., writes to THE REVIEW:

Permit me to suggest that your theory about government ownership of coal mines (No. 43) appeals to me with a great deal of force, as to the ownership and operation of the mines by the government; yet I do believe that some way could be found by which the government might own and yet not operate the mines, but at the same time control, which is the most vital part of the present controversy, the question of wages. Let us suppose that the government take possession of the mines under the law of eminent domain, and pay to the owners the value of the same, then give a long term lease of the property to either the present operators, or to any other person who might become a bidder for the privileges. In this lease, the government could prescribe the rules for the operation of the mines, safeguard the sanitary conditions, provide for the adjustment of wages under changing con-

ditions, and also fix the maximum price to be paid for coal at the mines. As a payment for such privileges, provide that the operators pay to lessors a certain amount upon each ton of the coal mined. In this way, the operation of the mines would be indirectly in the hands of the government, yet it would have nothing to do with the work in general. The government would, of necessity, be compelled to provide a system of control over the output, and some measure of accounting with the operators; this would not only give the government some knowledge of the operating expense, but would also place it in a position to have some idea of the financial possibilities of the business. It would also have this further good effect that, the government being interested as lessor, it would be to its interest to see that the rules of the Interstate Railway Commission be strictly enforced, and the freight rates be equalized between the different commercial centers of the country. The government being interested as lessor, might with full right appeal to our courts for any breach of contract. There is in my mind no doubt that operators could be found to take charge of the property under such a lease. This arrangement would also have a tendency to secure fair treatment from the operators for the unions, and the operators would be protected by their contracts with the government. In case of a dispute, both sides could appeal to that branch of the general government, created for the purpose of hearing and determining all grievances. If the eight hour law is the law of the land, the miner is certainly entitled to it, and should have it. If the demands are unjust on either side, the government is strong enough to take care of both parties, if the question of arbitration is made a part of the lease, no politician could be specially benefitted, unless the arbitration committee selected by the government be so corrupt that it would not listen to honest argument and reason, and if this happens, the people will take care that a government is elected that will appoint honest men to these positions.

The Direct Primary System in Minnesota.—In No. 2815 of the *Independent*, T. M. Knappen gives a calm survey of the working of the direct-nominations law in Minnesota.

He points out many defects in the system, though on the the whole his comments are favorable. The preliminary campaign made by candidates for nominations was more arduous than under the old plan, and doubtless more expensive. The danger previously experienced in Hennepin County, of interference across party lines, remained to a considerable degree, although the direct-nominations act, when it was extended to the entire State, was strengthened at this point. The independent voter was at a loss to find his place under the new law, and was inclined to resent the clause which compelled him, if challenged, to tell how he voted the previous year.

On the other hand, Mr. Knappen declares that the candidates chosen by the direct primary were in general better than those formerly named by convention. Men who were well known, or who were already in office, and whose records were not notoriously bad, naturally had a decided advantage over new men. Mr. Knappen gives it as his opinion that "the refreshing results of

the system as it bears on honest municipal government, are alone enough to save it from condemnation." The two trials which it has had in Minneapolis, he says, prove that it insures good aldermen. Outside observers, however, will not forget that thus far it has not been proved that it insures good mayors, at least not in Minneapolis.

MISCELLANY.

The Intransigency of the Church.—Should the Catholic Church not be a trifle more condescending and accommodate herself better to the "Zeitgeist" or to modern "Culture"? Is she not just getting a little old and stiff in her joints? and would it not be extremely desirable that she should rejuvenate herself? So say not only our Americanists, but also many in Europe, alarmed by the "Los von Rom" movement in Austria. But a progressive Frenchman, Georges Goyau, who characterizes himself as belonging to "Les Catholiques d'Initiative," and who has achieved distinction in literature, calls all these experiments of reconciliation obsolete and out of fashion. He writes (Autour du Catholicisme social, I. 35, 310):—

"There was once a time, when Catholicism was asked to be more yielding. This was absolutely necessary, it was asserted, in order to please the learned and secure the help of the powerful. Endless delight was taken in the thought of a minimum Christianity, which would extend its conquests the further, the more it diminished its demands. There was a wish, more or less confused, that the Church might tone down the outlines of her dogmatic edifice, round off the corners, give access to the fresh breeze of the century. But the Church resisted. Pius IX. refused all coquetting that had been expected from him. In the depth of the Catholic conscience he saw the dogma of the infallibility of the Pope slowly developed to daylight and advanced to the point of maturity through the life of the Church, and he had it proclaimed. The prudential minds far and wide were lamenting over this excess of intransigency by which the papacy was sure to be ruined. But also this time it happened to these men, clever as the world is clever, that they were mistaken."

"It is exactly this intransigent character of the Church which makes her appear attractive to thinking minds outside her pale. They behold a Church, firm, resolute, unshaken. What formerly was considered a stumbling block, has now become for her the stronghold of security. They are thankful to Rome for placing before their eyes *the* Christian religion, instead of letting them choose between various kinds of Christianity, inclusive of that undefined kind which every one might find out for himself. They welcome in the Church of Rome 'the teacher of faith and conqueror of heresies,' and if we may use some other forcible expressions of (the Protestant) Francis de Pressensé, 'a Chris-

tianity for the highest bidder' repels them, the 'inflexible and inexorable Catholicism' commands their respect...."

The Growth of Religious Fakerism.—From an article of Dr. Pallen in the *Pittsburg Observer* (No. 24) we extract these paragraphs:

"There was a time in the history of Christian peoples when the salutary hand of the law dealt with monstrosities of this character, and society was safeguarded from such leprosies. Before the advent of what masquerades under the appellation of free-thought, but what is in reality the devil of license, there was such a thing as a moral quarantine against spiritual infections. While people might individually believe as they pleased, they were not suffered to propagate their monstrous doctrines. Of course in our times this would be called muzzling free-speech, because the age has so far sunk below any appreciation of the dignity and the right of truth, that it gives full scope to the grossest license of falsehood. We fully understand the necessity of quarantine against the entrance of physical disease, but we are, on the other hand, completely blinded to the logical train of evils which follow from spiritual infections. Under present conditions there seems to be no remedy, and moral death stalks abroad through the highways and the byways with absolute impunity. This means in time also physical death to the people. But Modernism does not or can not look so far into the regions of moral order. It has lost the wisdom of Catholic enlightenment. In truth there is no more alarming symptom of the moral decadence of a people, and the subsequent physical evils to follow, than the widespread monstrosities, such as have been made visible in the recent exposure of Tingleyism. It is easy to say that such abominations as we see resulting from the practices of these absurd cults, are but vagaries of human weakness, and that they will soon die out before a healthful public opinion. But where is your healthful public opinion? The disease is daily spreading wider and wider, which is conclusive evidence that the public opinion constantly yielding to its ravages is not healthful. Eddyism, Dowieism, and other fakerism are thriving and growing at an enormous rate. The healthy public opinion to stay them is conspicuous only by its surrender to the disease it is expected to combat. Well, this is the inheritance of the age from the religious rebellion of the sixteenth century, and the end is not yet. The only sane influence to stay it is, of course, Catholicity. Catholics are protected from its moral obliquities because they have an infallible faith. But no man without that infallible faith is secure from the disease. I have known Catholics who have wandered off into this region of folly, but they have always been Catholics who had given up the practices of their faith. They have been few, and their defection is easily accounted for. But it teaches the emphatic lesson that it is only a firm and a practical faith, which cements itself in the performance of duty, that keeps the spiritual life healthful and the mind sane. As for non-Catholics, there is no safeguard against the infections of Eddyism and cognate religious monstrosities. God abandons people without faith to their own abominations, as he did in the days of the Apostle."

NOTE-BOOK.

Rev. Thomas McGrady, of Bellevue, Ky., has resigned his pastorate because his Bishop, Msgr. Maes, has at last undertaken to bring him to book for teaching Socialistic errors. In a statement given to the Cincinnati *Commercial Tribune* of Dec. 9th, he says:

"I have not abandoned priesthood. I have not abandoned the Catholic Church. I will be a better member than ever before, for the gyve of bondage has been broken, and I am free to proclaim the true doctrines of Christianity. There are no trammels on my limbs. I am no longer a slave and I rejoice in my newborn liberty to bear the light of truth to the homes of the poor and lowly. When I was engaged in the active work of ministry I was constantly harassed by episcopal despotism, etc."

It is clearly the beginning of the end of the ecclesiastical career of a man who should never have been ordained to the holy priesthood. In the sincere hope that he may yet see the error of his way and strive to undo the scandal he has given, we can not but express our gratification that McGrady has at last been forced to give up his untenable rôle of a Socialistic priest. He will not do much harm outside the Church, for it was not by any means his ability or eloquence that enabled him to draw Catholics into the Socialist fold, but the sacerdotal dignity which he paraded.

Referring to the article "Anent a 'Sacred Concert'" in No. 45 of THE REVIEW, a reverend reader would like to know if with propriety any sacred concert can be performed in a church for the sake of revenue only. "The subject," he says, "is very interesting, inasmuch as sacred concerts in churches for the sake of revenue are coming more and more in vogue, in spite of the veto of many bishops and the impending danger for the respective pastors in thereby exposing their church-buildings to taxation."

A Missouri pastor writes:

"THE REVIEW has repeatedly advocated the creation of Catholic free-schools. As I and several confrères intend to take the matter up, we would like to hear your opinion on the best mode of investing and managing the funds obtained by donations and legacies. When a parish is incorporated, there would probably be less difficulty. To buy and rent farms is not such an easy matter. Nor can the pastor get the money in his own name."

In oder to receive and legally hold donations and legacies for school purposes, it will be necessary for a parish to be incorporated. This can be done under the Missouri law as follows: The parishioners get together and form an association, electing a president, secretary, and treasurer, who will submit to the circuit court of the city or county the articles of agreement, with a petition praying for a *pro forma* decree of incorporation, which will be granted without difficulty or delay. Where a parish does not, for some reason or other, wish to incorporate as such, let the pastor and a few members get together, form a school society

and apply for incorporation in the same manner. Under our Revised Statutes (Sec. 1397) any association formed to provide or maintain a school may incorporate.

The question of investing funds is more difficult. Farms are not generally considered very good investments; nor are mortgages on country real estate always safe. Much depends on circumstances and a shrewd use of them by the investors. No general rule can be made. If any one of our readers with experience in this line has advice to offer, we will gladly give him space in THE REVIEW.

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It seems strange to hear a Catholic bishop referring to a medical theory which is built up on the assumption that drunkenness is a disease, curable by a drug, as "God's truth." In a pamphlet which we have just received from the Leslie E. Keeley Company, Dwight, Illinois, entitled 'Catholic Clergymen and the Drink Evil,' we find the subjoined testimony from Rt. Rev. Bishop Shanley of Fargo, N. D.:

"It is because I know it does save them, because I know it is God's truth that I take the deepest interest in the Keeley Cure, and so long as I live I shall raise my voice in advocating its efficacy."

Again: "So long as a man is diseased you can not restore manhood by moral suasion; there is something deeper than that, and I firmly believe that Dr. Keeley has got it" (*sic!*)—where the Bishop openly avows that the intemperate are diseased.

What a lucky thing it is for humanity and for the old Church, that her insufficient moral and sacramental means of reclaiming the drunkard and the opium fiend, are in this century of scientific progress supplemented and enforced by that new revelation of "God's truth," the wonderful Keeley Cure!!!

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It is interesting, and in the light of certain American practices we might almost say amusing, to note how Irish Catholics in Australia fought for bishops of their own nationality. In the second volume of Cardinal Moran's History of the Catholic Church in Australasia, we find extensive quotations from a report made in 1881 to the Propaganda by the first Bishop of Brisbane, Rt. Rev. James O'Quinn, on the condition of affairs in Queensland. Msgr. O'Quinn says among other things (l. c., p. 623):

"Let me likewise say distinctly that foreigners are not suitable as bishops here in Queensland. Religion must loose immensely by their appointment. The formation of the Church on a basis suited to the circumstance of the country and the political institutions under which we live will be retarded. The Irish Catholics, who are the only Catholics here, will lose their faith, and a gross injustice will be done them by placing over them people whose language and habits they don't understand, and who have little or no sympathy with them.....I may now tell your Eminence that I have been greatly blamed by the Catholics of the Queensland Vicariate for handing them over to foreigners, as they said.*) It was in vain that I said I had no

*) An Italian priest had been appointed Vicar-Apostolic.

hand in it; it was done irrespective of me and even without my knowledge. They could not realize that; they said it was a gross injustice to them after having purchased land, and built a church and priest's house, within so short a time to have a priest sent there whom they didn't understand and whom it was painful to listen to. I say all this in the interests of religion, and with the most profound respect and deepest love for the Holy See."

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We can not forbear quoting, even against the writer's will, from a private letter of a dear friend born and raised in Ireland and deeply interested in the revival of the Gaelic tongue, the following interesting and instructive passages:

"I must correct one of your late utterances, for which I am sure you will thank me. It is your observation on the revival of the Gaelic tongue in which such strides have been made of late years. If you were in the West of Ireland and had aural demonstration of the fact, you would find Gaelic very much alive indeed to this day among the lower classes, you would hear among the peasantry no other well spoken; hear them criticizing so and so's Irish. "Has he the good Irish?" or the reverse, is the question with people who know but the barest elements of English. My earliest recollections even in the South of Ireland, go back to a stately grandmother who sat in a great arm-chair every morning when her farm foreman came for orders for the day, and other employés followed him. She always dropped into Gaelic as she talked to them—a wonderfully fluent tongue. To us she spoke excellent English.

To come down to later days—after the Civil War I went to Tennessee to open a school—drove from house to house to meet the children, I found the peasants with a decidedly small knowledge of English in many cases: but fluent beyond measure in the Gaelic. The children also spoke it, and I found that it was cultivated in the Irish families with a special view to keeping a knowledge of family affairs from the negros.

The convent school in Ireland in which Gaelic is not taught, is considered below par. Remember that for 300 years the English government has labored to destroy it in Ireland. Books printed in Gaelic were destroyed, no matter what their contents. In my home a history of Ireland in Gaelic was one of our treasures. It is especially rich in forms of expression and it has been said that such a language to bless or curse in, does not exist. Even yesterday a letter came to me from Derry, giving details of the death of an old man, very well read and intelligent. Memory failed him for a few weeks before the end came, and he prayed nearly all his walking moments, but altogether in Irish, which he was not otherwise accustomed to do. But it is the language of the heart when we are concerned.

In the counties of Galway and Kerry it is still the language of the laboring classes. You will find it wherever the Irish have made a distinct impression on the population—as for instance in South America."